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OF

REV. CHARLES LOWELL, D.D.

BY

MARY LOWELL PUTNAM

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CHARLES LOWELL

The first American ancestor of the Massachusetts Lowells was Percival Lowell, who, with two sons, John and Richard, left England in 1639 to adopt a new home and country. His eldest son, John, had a son of the same name, born in England, who, by his marriage with Naomi Sylvester, was the father of Ebenezer, born in Boston in 1675. Ebenezer Lowell married Elizabeth Shaler. They were the parents of John Lowell, pastor of the Third Parish in Newbury, which became, on the division of the town, the First Parish in Newburyport. He married Sarah Champney, daughter of Noah and Sarah (Turell) Champney. Their first son died in infancy; the second, John, remained the only child. Mrs. Sarah Champney Lowell died in June, 1756. Mr. Lowell made another marriage. His second wife was Elizabeth, daughter of Robert Cutts, of Kittery, Maine. She had previously been the wife of the Rev. Joseph Whipple, of Hampton Falls, New Hampshire. She had no children of her own, but she brought with her a niece,—the child of her sister and of the brother of her first husband,—Hannah Whipple, who was received as a daughter by Mr. Lowell, and who was a true elder sister to his son. The Rev. John Lowell died on the fifteenth of May, 1767.

His only son, John Lowell, father of Charles Lowell, was born in Newbury on the seventeenth of June, 1743. He entered Harvard College in 1756, and took his first

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degree in 1760. He had already, before leaving college, chosen the law as his profession. His father had entertained other views for him; but when it appeared that he had made a choice of his own, the parental sanction was not withheld. He studied law in Boston under Oxenbridge Thacher, and was admitted to practice in 1763. He then returned to his native town, where he gave himself with assiduity to the study and practice of his profession. He had early and well-founded success.

In the year 1767 he was called upon to take part in public affairs. At a town meeting, held in December of that year, he was chosen a member of a committee to report upon a letter from the selectmen of Boston concerning the measures to be taken to frustrate the encroachments of Great Britain. The report, drawn up by Mr. Lowell, was accepted at the town meeting held in March, 1768. From this time, as long as he remained in Newburyport, "he is frequently mentioned in the records," Mr. Cushing writes, "wherever any legal adviser was needed, or any agency to be performed requiring legal science."

His character offered a combination of qualities which, with his training and acquirements, fitted him to be a guide in critical times. His conservative disposition and reverence for law did not render him the less, but the more, resolute in resistance to usurpation. An ardent temperament, controlled by a calm judgment, gave him earnestness in the course which reason and conscience had sanctioned. A gentle and conciliatory disposition did not in him prove inconsistent with decision and firmness. His sense of justice and love of right were not for his own people or for his own race alone. In the midst of his multiplied business engagements and his public duties he found time and heart to plead the cause of a black man held as a slave, and to win for him freedom and compensation.

Mr. Lowell was one of the selectmen of Newburyport in the summer of 1774, when that patriotic town signalized itself by its zeal and resolution. In September of that year he was one of a committee appointed to draw up instructions for the guidance of Captain Greenleaf, chosen a representative of Newburyport in the General Court to be held at Salem in October. These instructions, which were of the most uncompromising character, were given to Captain Greenleaf by a unanimous vote of a town meeting held on the third of October. In 1775 he was, as selectman, one of the thirty members of the committee of safety, inspection, and correspondence. In 1776 he was one of the newly-elected committee of fifteen, charged with the same duties. In May, 1776, he was chosen one of the five representatives of Newburyport in the General Court. This election, and the fulfilment of the duties consequent upon its acceptance, closed that portion of his life which is especially connected with Newburyport. He removed to Boston in 1777. This change was for Mr. Lowell not so much the adoption of a new home as a return to the old one. His grandfather and father were born in Boston. His father was married there before his ordination in Newbury. He had himself, while at Harvard, found acquaintances and friends in Boston; he had passed there the three years of his preparation for the law. It was not, therefore, as even personally a stranger that he established himself in the ancestral home.

Mr. Lowell was a representative of Boston in the General Court of 1778. In 1779 he was elected a member of the convention for framing the constitution of the State, — the convention which rendered slavery thenceforward impossible in Massachusetts. In 1781 he was chosen a member of the Continental Congress. In 1782 he was appointed by Congress one of the three judges of the newly-created Admiralty Court of Appeals. In 1784 he was one of the commissioners to establish the boundary line

between Massachusetts and New York. On the adoption of the Constitution of the United States he was appointed by Washington Judge of the District Court of Massachusetts. In 1801 he was appointed Chief Justice of the Circuit Court for the first circuit, under the new organization of the judiciary.

Judge Lowell was one of the founders of the American Academy of Arts and Sciences; one of the founders of the Massachusetts Agricultural Society; and a member of other important societies. He was for eighteen years a member of the Corporation of Harvard College.

A most interesting sketch of Judge Lowell is found in a letter addressed to his son, Charles Lowell, by the venerated Josiah Quincy: —

> It would give me great pleasure to transmit some of my recollections of your father, Judge Lowell. They are of deep feeling and intense respect; and lie in my mind, not in the form of anecdote, or as the result of any peculiar trait of character, but as the general impressions effected by intellectual powers developing themselves through the affections of the heart, which predominated in his life and character. I had known him when I was a young man at the Bar, and remember him while I was at college, wrestling in the court with Parsons and others of like intellectual power, who were regarded as the giants of the law in those days. Your father was equal to any of them in clearness of reasoning and laborious preparation; but surpassed, perhaps, any of them in influence with the court and jury.
>
> The singular eminence of his character for its moral bearing, accompanied by talents unquestionable, and the resulting general confidence in him of the people of the State, probably led Washington to select your father for the first District Judge of Massachusetts.
>
> About this period I commenced the study of the law; and my familiarity with courts for several years succeeding led me to know your father only as an ornament and honor of the Bench, universally approved and — I believe I may truly add — universally beloved.

The excellence of your father's character was always welling out in his life. His aspect, his language, his manners, were unavoidably expressive of *goodness;* and in whatever way he was called upon, even by official duty, this quality, from its fulness in him, never failed to become apparent.

It was not until three or four years before his death that, from the intimacy of my wife with his eldest daughter, I became acquainted with his domestic life, and was permitted to witness the felicity which these qualities, to which I have alluded, shed upon those who were members of his family, and the happiness which it devolved upon any one admitted into it.

Judge Lowell had by his marriage, in 1767, with Sarah Higginson, daughter of Stephen and Elizabeth (Cabot) Higginson, three children: Anna Cabot, John, and Sarah Champney. Mrs. Sarah Lowell, his first wife, died in 1772. His second wife, Susanna, daughter of Francis and Mary (Fitch) Cabot, of Salem, died in 1777. His children by this marriage were Francis Cabot and Susanna. After his removal to Boston he married Rebecca, daughter of James and Katharine (Graves) Russell, of Charlestown. He had four children by this marriage, — Rebecca Russell; Charles, the subject of this memoir; Elizabeth Cutts; and Mary, who died young.

Charles Lowell was born on the fifteenth of August, 1782, in a house which stood on the corner of Beacon and Tremont streets. The house has long since disappeared; but the most striking objects in view from its windows still hold their places, — King's Chapel and its churchyard. He was the seventh child and third son of his father. It would hardly be correct to say that he was his mother's second child and only son, for all the children were equally hers. And as her love and care knew no distinction, so there was none in the return they made her. She was to all the object of the same reverent and ardent affection. The eldest son, who was only nine years old when this new mother was bestowed upon him, used in after years to speak with enthusiasm of her beauty,

her grace, her loveliness; of the happiness she diffused about her; of the charm with which she invested all her surroundings. He remembered through life the impression she made upon him when he was first presented to her as her son. He described her as she then appeared to him, to one of her grandchildren after he was himself a grandfather. He was summoned from school for this interview. When he entered the room where she was, saw her advancing towards him, and met her loving look, he thought within himself: "If ever an angel appeared upon earth, one has come down now."

The children among themselves knew no differences in their nearness to each other. What consciousness they had that such differences might be recognized by others, seemed only to draw them closer together. Yet this tenacity of a full possession by each of all, involved no oblivion of earlier ties. The families which these ties connected with their own were counted as near kindred by the youngest as well as by the elder children, who adopted, in their turn, those that the last alliance brought them. The Higginsons, the Cabots, the Russells, were the maternal relatives of all.

Charles Lowell was still in early childhood when his father removed from Boston to what was then the beautiful country town of Roxbury. Judge Lowell led here a life entirely congenial to him. The distance from his house to the court-house in Boston, where he had his office, was so short that it caused him no inconvenience. He had a great love of gardening, and found an agreeable recreation, after the important labors of the day, among his flower-beds, his greenhouses, and his orchards. He inherited his father's hospitable disposition, and his house was not only a social centre for the friends and relatives, who of themselves composed a numerous and distinguished circle, it was also the resort of visitors from other parts of his own country and from Europe. Charles Lowell

always regarded as among the greatest privileges of his early years that of listening to the conversation of the eminent men who were the guests of his father's house.

He had none but happy recollections of his childhood and youth. The household presided over by his parents was organized upon Christian principles; affection, fidelity, confidence, reigned throughout. It was doubtless due to his own generous, sympathetic nature that the world, from his first entrance into it, dealt so kindly with him; but it may also well be that the qualities which were eminent in him through life were not solely a gift of inheritance, but were fostered and confirmed by this early environment, serene, loyal, and affectionate. Among the figures from the past which he always revived with pleasure was that of his nurse and devoted attendant, "Annie." His affection manifested itself while she lived, and her memory never faded out. In the last months of his life, speaking of his early days to one of his children, he called up the image of this faithful woman as he, a little boy on his way to school, looking back before he turned the corner which was to hide him from her, had seen her stand watching him, her eyes shaded from the sun by her hand.

His mother felt a responsibility for the mental and spiritual welfare of those who were dependent upon her, as well as for their material comfort. She kept up the old-fashioned custom of reading aloud to her women for a certain time every day while they sat about her with their needlework. Among her women were two of dark race, who had their full part in the family life, and added to its interest. One of them was constant to the ideas of her native country in regard to the character of household service. She was very reluctant to receive wages; feeling that this separated her from the family of which she considered herself a part. She was obliged to submit to

authority on this point; but it was not without lively and pathetic remonstrance. She consoled herself with saving up the gold pieces, in which she was always paid, in the hope of their being some day useful to those she loved. When the eldest son — whom she always especially distinguished — went to college, she thought the time had arrived. Her shining hoard would surely make a useful addition to his pocket-money on his entrance into the great world. She was astonished as well as grieved when she found that he could not adopt her view. The other tropical inmate, Phillida, had constituted herself the household bard. She chronicled in verse every incident of importance; and these bulletins were a source of pleasure and amusement to all the family, and especially to the children, who at a distance of half a century could still repeat some of them almost entire. When the young Charles left home and the day-school to follow more serious studies at the Academy, Phillida kept him provided not only with cakes of her own baking, but also with a history in rhyme of all that happened in the home which would have most interested him if he had been there to take his share in it.

He received his first scholastic instruction at the grammar school in Roxbury, then under the charge of Mr. Emerson, afterwards pastor of the First Church in Boston. He began his preparation for Harvard College at Phillips Academy, in Andover. A reminiscence of his school-boy life there, which he recalled with amusement and pleasure, is not without interest. A black man, who supplied the boys with apples and cakes, always selected young Lowell's purchases with peculiar care, out of gratitude to his father, who was "the friend of the blacks."

Charles Lowell completed his preparatory studies under the care of the Rev. Mr. Sanger, of South Bridgewater, and entered Harvard College, as a member of the sophomore class, in 1797. His life at Harvard was pleasant in passing, and pleasant in retrospect. He found there

congenial companions, and formed enduring attachments. Among his classmates were Allston, Buckminster, — already dedicated to the Christian ministry, — and Shaw, the future Chief Justice.

Of his affection for Allston and early faith in his genius, an evidence exists in a sheet of paper on which the pencil of the future artist had playfully exercised itself in the recitation-room. It was rescued from destruction by Lowell, who, twenty years after, gave it, as a treasure, to one of his children. Among those with whom he was most intimate was John Henry Tudor, the first of their number to be withdrawn by death; George Meserve Sheafe, who was also early called away; Loammi Baldwin, who became a distinguished engineer, and whom he always held in high esteem.

He took his degree on the sixteenth of July, 1800. His share in the exercises of commencement-day was a part in an "English Conference upon the Character of Epaminondas, Fabius, Alfred, and Washington." He had Washington for his subject. He spoke of his hero with an enthusiasm and veneration which were consonant with the spirit of the time; for the death of Washington was then recent. In him it was no passing sentiment: this name never lost its sacredness for him; he never, through life, pronounced it but in a tone of reverence.

The time had now come for making choice of a profession. His own wishes had early inclined him to the ministry of the gospel; but in compliance with his father's earnest desire that he should at least make trial of the law, he entered the office of his elder brother, who was already eminent in that profession, and who was desirous of relinquishing a portion of his practice. He studied law under his brother for nearly a year. His views underwent no change; but the time thus spent was not wasted. His mind was disciplined and his judgment formed by the studies he pursued; while the acquaintance

with secular affairs which he thus acquired, aided to make him in after years the wise counsellor he proved when appealed to for advice in matters of every-day life. It is not improbable that the strength and firmness which were so remarkable in a man of his gentle and tender nature, were in part due to the training he had received in his brother's office, and to the knowledge of men and of the wider world which he there obtained.

When it appeared that the young man did not waver in his purpose, but that his desire to enter the sacred profession was the result of a true vocation, from which no prospect of worldly success could detach him, it met with no opposition. His wish to begin, without more delay, his preparation for the ministry was approved by his parents; and their consent was given to a project he had formed of continuing and completing his studies at Edinburgh.

Mr. Lowell's choice in marriage was very early determined. It was one of the consequences of the Rev. John Lowell's second marriage, and of the entrance into the family of Mrs. Elizabeth Lowell's niece as his adopted daughter and the sister of his son. Hannah Whipple was the daughter of William and Mary (Cutts) Whipple, of Kittery. She married Dr. Joshua Brackett, of Portsmouth, New Hampshire, — an eminent physician, and a man of great social and political influence. Like her brother, General Whipple, — one of the signers of the Declaration of Independence, — she was ardently patriotic. Her only sister, Mary, married Robert Traill from Orkney. He remained a British subject, and left the country in November, 1775. Their daughter, Mary Traill, married Keith Spence, from Orkney, who, a merchant in Portsmouth, remained there, a citizen of his new country. Mrs. Traill was the only one of the children of William Whipple who had children that passed the age of infancy. Mrs. Spence was therefore an object of great interest to

Dr. and Mrs. Brackett. Her children were very dear to them, especially the little Harriet, who had received the middle name of Brackett, and who from her infancy was remarkable for grace and charm. Mrs. Elizabeth Lowell left Newburyport when her son no longer lived there, and made her home in Portsmouth. Having near relatives in common, the children, Charles Lowell and Harriet Spence, grew up regarding each other as cousins. Passages in family letters show that the progress of their youthful friendship was not unmarked, and that its future was already divined by others, even before, perhaps, it was foreseen by themselves. In January, 1802, in anticipation of Charles Lowell's approaching voyage and long absence, they pledged their faith to each other, looking forward to an engagement of five years. But before the time of his intended departure arrived, a great and sudden calamity fell upon the home he was about to leave, bringing a change in the life of all its members, and arresting every plan. Judge Lowell died on the sixth of May, 1802.

The deferred voyage took place in the autumn of that year.

Charles Lowell found, in Edinburgh, the advantages he had promised himself. He had great satisfaction in the means of instruction opened to him, and great enjoyment in the intellectual and cultivated society into which he was received. Dr. Hunter was professor of divinity in the University when he was there; Dr. Meiklejohn professor of Church history; and Dr. Moodie of Hebrew. The professor of moral philosophy at that time was Dugald Stewart, for whom he had a great admiration. He brought a letter of introduction from Dr. Currie, of Liverpool, to Mr. Stewart, who gave him a cordial welcome, and showed him a continued kindness, which added much to the happiness of his life in Edinburgh. In addition to his general studies and those especially required by his profession,

he followed the courses of Dr. Hope in chemistry, and of Dr. Alexander Monro in anatomy.

The years he passed in Edinburgh left with him a fund of recollections which were always a source of pleasure to him. Among his most intimate friends there, was Dr. Brown, afterwards the colleague of Dugald Stewart. With him, as with some other friends in Scotland, he maintained a correspondence after his return home. He gave himself to his studies with the earnestness which characterized him.

In the summer of 1803 he took a journey on foot through the Highlands, where he met with great hospitality, and made acquaintances who became friends. In the autumn of that year he had news of the arrival at Liverpool of his eldest brother, Mr. John Lowell. They arranged by letter a plan for meeting and travelling together the following year. Mr. John Lowell, writing to their mother the next spring, says: "We are expecting Charles this week. He is in fine health and spirits, and much beloved and respected at Edinburgh, — so a friend of mine lately from that place tells me. You can judge of the delight it gives me."

The brothers met accordingly in London, and made a tour through the greater part of England and Wales. They then went over to the Continent and visited Holland, France, and Switzerland. The Paris of that time gave them much to remember. They saw the masterpieces of Italian art, then collected in the galleries of the Louvre; they witnessed the first public appearance of Napoleon as Emperor. In London Charles Lowell saw a man more interesting to him, — William Wilberforce, to whom he had a letter of introduction from the Earl of Buchan. He was received with great kindness by Mr. Wilberforce, through whom he had an opportunity of listening to Pitt, Fox, and Sheridan in the House of Commons.

He returned from Europe in the summer of 1805.

Soon after his arrival in Boston he received and accepted an invitation to preach at the West Church. The day on which he was first introduced as a stranger to the parish with which he was afterwards to be so intimately connected, impressed itself vividly on his memory. Speaking of it to his people after a ministry of forty years, he says: —

I well remember the day, and something, it may be, of my emotions, as I ascended the green eminence on which the church stood, by one of the many paths which in seventy years had been marked out by the footsteps of the worshippers, who had gone up in company to the house of God. I had just returned from pursuing my studies abroad. It was the place of my nativity to which I had returned; but in this parish I was an entire stranger. I had probably had intercourse only with the officer of the church who was employed to ask for my services.

It was in a small wooden edifice — occupying, indeed, the spot on which we are now assembled, but then standing almost alone in the outskirts of the town, with few buildings between the church and the river — that I preached my first sermon here. It had much the aspect, as far as I now remember, of a country church within and without; with a few houses in its neighborhood, and others scattered here and there in the fields, in what was then called "New Boston."

It was to a parish consisting, I think, of about forty proprietors, and less than a hundred families, that this sermon was preached.

Yet it was a parish to whom at my ordination it was said, "Your history has been illustrious, and we honor you whilst we venerate your pastors."

The text of this first sermon was: "Rejoice in the Lord alway: and again I say, Rejoice." The sermon concluded thus: "Rejoice in the Lord *alway*, — in joy and in sorrow, in prosperity and adversity, in riches and poverty, in health and sickness, in life and death." In these words was his confession of faith, — a faith living and practical, revealed and inculcated through all his after years by his example, as well as by his admonitions.

He preached at Charlestown and at several other places during the summer.

On the twentieth of September he received a letter from the West Boston Society requesting him to appoint a time and place for receiving a committee instructed to confer with him "on a matter of the first importance." The meeting took place the next day at the house of his brother-in-law, Mr. Gardner, in Summer Street. The purpose of the committee was to inform Mr. Lowell that the West Boston Society, by a unanimous vote of the church and the proprietors, at a meeting held on the twentieth of that month, invited him to preach four Sundays as a candidate for the pastorship of that society. Mr. Lowell accepted the invitation; and after the fulfilment of an engagement he had already made to preach at Springfield, preached three successive Sundays in the West Boston meeting-house.

On the day after the third Sunday — Monday, November the eleventh — a meeting of the church and proprietors was held, at which it was unanimously voted that, the purpose of the society in requesting Mr. Charles Lowell to preach four Sundays as a candidate having been fully accomplished by the three Sabbaths he had preached for them, the church and proprietors now come to the choice, by ballot, of a pastor. The committee appointed to count the votes reported that Mr. Charles Lowell was unanimously chosen. A committee was appointed to present him with a copy of the vote. Mr. Lowell, in his letter of acceptance, expresses his gratitude to the society, and his deep sense of the importance and solemnity of the office to which they have called him. The kindness they have already shown him encourages him to confide in their indulgence, in their readiness to lighten his burdens and assist his efforts. "Above all," he says in conclusion, "I place a humble, yet firm reliance on the aid of the Holy Spirit and on that gracious promise

of our Saviour: 'Lo, I am with you even unto the end of the world.'"

The first of January, 1806, was appointed as the day of the ordination. It opened under the brightest auspices. The pastor that day ordained, looking back to it from a distance of fifty years, recalled with pleasure that it was "a day without a cloud," and that it was regarded as the harbinger of a peaceful and happy union. He could say, at the close of half a century, that the augury had been fulfilled, and that his had indeed been "a ministry without a cloud."

The parish of which Mr. Lowell had become the pastor increased rapidly after his ordination. It was soon evident that the old house of worship, no longer able to contain it, must yield the ground to a successor. The order for its demolition was carried into effect in the first days of March, 1806. Its disappearance must have awakened in many of those who had worshipped there, regrets similar to those of the young pastor, who, long after, thus recorded his emotions of that time: —

Within less than a year after my first sermon here was preached, the old church, consecrated by so many prayers, and hallowed by so many sacred recollections, was taken down, and the church in which we now worship erected in its place. Dear to my remembrance is that modest structure, associated with my first consecration to the service of God in his Church, and with the memory of those who gave me so united and earnest a welcome to that service. Fain, if it might have been so, would I have still retained it, and preached my last sermon where I preached the first.

On the day of assembling to take leave of the old church, Mr. Lowell, after offering a tribute of respect and regret to the venerated walls, spoke of the destination of the new house of worship which was to succeed it on that consecrated spot: —

It is designed for the use of Congregationalists; but it is to stand on the broad ground of Christian catholicism, extending

the hand of Christian fellowship to all who love the Lord Jesus Christ in sincerity. Built, as we humbly trust it will be, on the foundation of the prophets and apostles, Jesus Christ being the chief corner-stone, in him may the building, fitly framed together, grow up into a holy temple of the Lord.

Mr. Lowell's marriage took place on the second of October, 1806.

The first services were held in the new house of worship on Thanksgiving Day, the twenty-seventh of November, 1806. The text of the sermon was from the hundredth Psalm: "Enter into his gates with thanksgiving, and into his courts with praise. For the Lord is good; his mercy is everlasting; and his truth endureth unto all generations."

The West Boston Society now contained about three hundred families, with all of whom Mr. Lowell had very soon become personally acquainted. He believed in the importance of the private ministrations of the Christian pastor, and thought that he was called upon to teach not only publicly, but from house to house. His people entered warmly into his views; and he found in the exercise of his office a happiness unfailing as his zeal and devotion. He had an especial solicitude for the children, watching over and promoting the expansion of mind and heart. They, with the quick discernment of childhood, felt the genuineness of his affection, and trusted in it. If they met him in the street, they ran up to him, sure of glad recognition. As they grew older, the habit of confidence remained, and they came to him, without fear, for sympathy and guidance.

His cares and services were not confined to the parish which had called him to instruct and confirm them in their duties and guide them to higher attainment; he was also the minister of those who belonged to no parish, and even to no home, — of those who had lived without aspiration, and were dying without hope. In the neigh-

borhood of this new region which contained his church, and on which handsome habitations were rising for happy households, was a forlorn district, the refuge of the friendless and the lawless; it could not but attract his attention and his sympathy. There was at that time in Boston no ministry-at-large, whose duty it was to seek out the lost. This office devolved upon him. "Necessity was laid upon me," he said many years after, speaking of that time. Demands upon him multiplied rapidly. The report of his ministrations extended to other parts of the city. The gentleness of his address, his unfailing courtesy, dispelled that repugnance which the fallen so often have to the visits of those who condescend to them. He carried with him no sense of superiority in himself; but, as the minister and messenger of Christ, he spoke with the authority which awakens confidence, and not rebellion. The most shame-struck did not fear to meet the look of those benignant eyes; there was hope in the very tones of that reassuring voice. The scenes through which he had to pass often caused him great, and sometimes unrequited, pain. But the occasions were not few when he was more than rewarded by the inward voice: "This thy brother was dead, and is alive again; was lost, and is found." There were also discovered in these haunts of misery those whom poverty alone had driven there, and who had kept themselves unspotted from the evil world about them. To such as these he could minister with entire gladness of heart, in fulfilment of the words of his Master: "The poor have the gospel preached to them." These claims upon his willing services came by night as well as by day; not seldom, driving storms of snow, sleet, or rain made yet darker and more dismal the narrow lanes and dim passages through which he must grope his way to the bedside of the dying. Nor was it by the poor and friendless alone that these offices of piety and charity were required. Those who had lost their early faith and

found nothing to replace it, when, in sickness or sorrow, they felt the need of more than earthly aid, sent for one who they believed could teach them how to seek it.

No nearer duties and occupations had been abridged to make room for these external claims; and under the pressure of this added work, involving such a strain on the feelings, and often attended by so much fatigue and exposure, his health gave signs of failure. He seemed himself to take no account of this danger, making no complaint of illness even in his own family. But his people remarked with concern a change in his appearance, a fading of the healthy glow upon his cheek. They requested his friend and kinsman, Dr. Jackson, to call on him and ascertain the condition of his health. The result of this interview was the prescription of immediate rest and change of air. A voyage and a southern climate were recommended. In three days after this advice was given Mr. Lowell embarked for Baltimore.

He returned from his Southern tour refreshed and invigorated; but it was necessary to provide against future dangers. His friends advised him to make his home in the country. A house presented itself in every way desirable. It was commodious; had pleasant grounds, with noble trees. It was in Cambridge, at a convenient distance from Boston. It became his home in 1818.

He was thenceforth in a great measure exempt from the sudden, imperative calls which, though coming from outside his own proper charge, he would have found it difficult to resist. His devotion to his own parishioners was unabated. His visits to them were as frequent as before. He had an office in Boston, where letters and messages were received, and where it was his custom to pass some hours of the day.

Mr. Lowell's relations with his people were from the first those of entire affection and confidence. These ties

were only strengthened by time. As years went on, his parish became to him really only an extension of his own family.

We could all go to him, — Mr. Joseph Willard says, — in sorrow as in joy, in prosperous or adverse condition; and we could see how soon and how easily he would be imbued with our own predominant feeling, and direct it in holy and trusting acknowledgment whence all right feeling should flow, and whither again it should tend. While from some instructors, kindly intended and excellent words might fall as icy truth, when welling up from his heart they were so genial, and gushed out with such warmth, that we readily accepted them. They never seemed obtruded, but came out naturally, and as if it were his right. Submission to such a nature showed the power of that nature, which at the same time claimed nothing for itself.

What he was as a preacher may also be told in the words of Mr. Willard: —

In the pulpit his presence was a silent invocation to prayer and praise. His mild, but brilliant and searching eye; his voice, rich, deep, penetrating, and full, — the great gift of but few; his earnestness of manner, the solemn reality of his religious convictions, — all combined to carry his own convictions to the hearts of his hearers.

Hence he was a highly popular preacher — not that he sought popularity, he was too sincere, too devout, too just in his own personal estimate, for that; but it was that popularity, that loving regard, which came as a spontaneous offering, — it must come. Every pulpit welcomed him.

He was a favorite and much-sought preacher in this whole community, — says Dr. Bartol, — and, as I understand, at the neighboring college. He reached both the common and the studious mind with the directness and warmth of his exhortations.

Mr. Charles Greeley Loring has spoken of "his pre-eminent qualifications in person, mind, and heart for the pastoral office; of the depth of his magnetic sympathy, interweaving the chords of all hearts with those of his own; of his fervor in prayer, lifting us as on the wings of

inspiration; of his impressive reading of the hymns, as if improvised utterances of his own spirit; of the apostolic simplicity, earnestness, and directness of his sermons, as coming from one ordained to win souls to heaven."

The depth and fervor of his faith in the Scriptures gave to his reading of them almost the force of a new revelation. From his mouth the psalmist and the prophets seemed to the listener to be heard, or at least to be apprehended, for the first time. When he gave forth the words of the Saviour, it was as if the beloved disciple repeated them after his Master. And as the passages most frequently cited by him never to himself became trite through repetition, so for his congregation they never lost their sacred spell. Rather it was with them as with an exquisite strain of music, — the more familiar, the more delightful. There was in the piety of Charles Lowell nothing of sanctimony. His look when he spoke of divine things was reverent, but radiant. He felt himself commissioned to preach the kingdom of God, — the kingdom of peace and joy. There was never anything formal in his piety, or in the expression of it. As the mercies of God are every morning new, so was his gratitude for them, and his zeal in the divine service. Nothing with him passed into the stage of routine.

The baptismal rite was administered by him with such an earnest devotion and tenderness as if this present infant soul was the first he had dedicated to Heaven, these parents the first who had pledged themselves to their highest duties through him. In his performance of the marriage service there was a solemnity, a serious sympathy, which made all present feel that the contract they had witnessed was indeed a sacrament. In the funeral service, such was his sense of the anguish which follows the rending of close human ties, such the sincerity and fervor of his petition for divine solace to the mourner, that it seemed he drew down an inspiration from above,

through which the prayer itself was made the instrument of its own fulfilment.

He was in every relation, public and private, absolutely sincere. He taught nothing which he did not entirely and earnestly believe. This gave to his preaching that force of inward conviction which is of more avail than any skill of argument or happiness of illustration. Ardently patriotic, his love for his country, his State, his native town, and his just pride in them, never led him to turn away his eyes from what he could not praise, or to speak peace when there was no peace. Tender as he was of the feelings of others, he never spared the salutary pain. He could say to his people, after fifty years of ministry: "I have kept back nothing that I thought profitable to you; and you have not deemed me your enemy because I have told you the truth." The truth, spoken in love, as it was by him, was received as a medicine, and even as a balm.

There existed in his parish upon doctrinal points diversities of opinion and belief. He did not attempt, and did not desire, to bring about uniformity of creed. He was a firm upholder of the right of private judgment. He inculcated the reading and study of the Scriptures, and believed that men were accountable to God alone for their fidelity in the search after and the acceptance of truth. In the case of children, he would not have the work of their own reason and conscience forestalled; he would have them early familiar with the teachings of Christ, and left free to receive their own impressions and to form their own convictions. He held that what was essential had been distinctly revealed and explicitly taught; that in regard to what had not been thus definitely made clear, differences of opinion were not only allowable, but inevitable. He observed, and recommended to those about to enter upon the pastoral office, a great delicacy in regard to such differences.

Ministers should be very careful, — he says in one of his ordination sermons, — how they repress inquiry, or give a bias to the judgment in the search after truth. It is well, — nay, it is essential, — that the faith of their people should be their own faith, and not the faith of their minister. They may innocently differ from him, and he may innocently differ from them. It is only important that they should be united in the belief of those truths which are clearly revealed, and in the practice of the duties which those truths impose.

He objected strongly to the use of the word "religious," as applied to controversies and disputes in the Christian world, and would substitute "theological."

Religion, — he said, — has never been the cause of division in the church, and never can be. It was this which was announced with the proclamation of peace on earth and good-will towards men; and it was this which was breathed in the parting accents of the Saviour: "Peace I leave with you, my peace I give unto you."

There is not, has not been, and never can be, any controversy among Christians about religion. In this they are and must be agreed. Religion, in its primitive sense, implies a bond of union; it binds us to God and to one another. When exercised towards God it is piety, and prompts to all the duties which piety includes. When exercised towards man, it is justice and benevolence, and prompts to all the duties which these include.

He made a distinction between theology strictly so called, — "the theology which relates to the being and attributes of God, and which may be considered as a part of religion itself" — and "speculative theology," which he regarded as the chief source of the divisions in the Christian world. He did not condemn the pursuit of speculative theology, nor the discussions to which it gave rise, if these were conducted with kindness and candor; but he could not see, without regret, time and labor bestowed upon it which were needed for the presentation and enforcement of the plain and practical teachings of the gospel: —

We assemble ordinarily but one day in seven in the house of God. We are then engaged but a few hours in its services; and it is worse than useless to employ any portion of that time on points of doubtful disputation, or in speculations on subjects which, after all our investigation, are far, far beyond our reach.

To promote holiness is the end of the Christian ministry, and should be the great object of the labors of the Christian minister.

However important may be theology as an instrument, as the means of promoting religion, it is not our theology, but our religion, that will save us, — the religion of the heart. "With the heart man believeth unto righteousness."

Although he took no part in the controversies of his time, it is not to be inferred that he was inattentive or indifferent to what was passing in the theological world. He considered it his province to be informed, and to be prepared to inform those who brought their inquiries to him.

He had by nature a love of study and investigation, and would have found pleasure in giving more time to purely intellectual pursuits, if his other duties had permitted. He was, indeed, more of a student than was generally known. He was a very industrious man. He had need to be so to satisfy in any degree his own demands upon himself. But he valued the acquisition of knowledge only as a means of usefulness. What he considered the requisites of his profession in this respect is to be learned from one of his ordination sermons. The text is: "Not as pleasing men, but God, which trieth our hearts." After treating of the first essential conditions of acceptance by God, — goodness of life and piety of heart, — he proceeds: —

Nor are Christian graces the only qualifications which will render a minister acceptable to God. If his heart must be impressed with piety, his mind must be informed by knowledge. It is not every good man who will be a good minister. It is not every one who feels the truths of religion that is qualified

to teach them. Much preparation of mind is requisite for the discharge of the duties of the sacred office. Much knowledge must be acquired, both human and divine.

A minister must give himself to reading, meditation, and prayer. He must study the Bible, — the great storehouse of Christian knowledge, the true standard of Christian orthodoxy, and the only rule of Christian duty ; and he must bring to the study of it, — if it be possible, — a candid, unprejudiced, unbiassed mind, and, as far as practicable, all the learning which will tend to elucidate its history, to strengthen its evidence, and explain its doctrines.

A minister who is ignorant of his Bible and of theology is but ill qualified to oppose the cavils of the sceptic, to resist the weapons of the controversialist, or to resolve the doubts and difficulties of the anxious inquirer after truth.

The conditions he laid down, it is very certain he did his utmost to fulfil. The evidence was seen and felt in him. The rule, " by their fruits ye shall know them," is nowhere more applicable than here: where there is wisdom, there is knowledge ; where there is knowledge, there has been work.

Dr. Bartol, in his admirable characterization of Charles Lowell, after speaking of him as peculiarly a man of the affections, portrays the man of intellect and personal power as he was known in private conference, in deliberative meetings, in friendly consultation, or in social converse : —

He had, unquestionably, pre-eminent vigor of mind. In good judgment of great questions he was unexcelled. His wisdom was an oracle to trust and resort to. He had surpassing gifts of clearness of conception and force of expression. No one could help feeling the weight and pressure of his opinion on any subject. You could not be in the room with him and not be sensible of something predominant. His speech filled the ear with no less emphasis than music. So tonic and bracing were his utterance, aspect, and gesture, that I have sometimes thought there must be an unusual amount of iron in his blood, as well as firmness in his soul. There was in him no more of

malleable softness than of immovable will; for his vision of what he saw was as keen as his regard to those whom he knew was tender. He seemed to wear invisibly from the anointing hand of God the likeness of a kingly crown.

After thirty years of devoted ministry, Dr. Lowell felt the need of aid in his work, and of an interval of rest. He made known to his parish his desire to have associated with him a colleague who would assume a part of his charge, and whose presence with them would permit him to find restoration of his exhausted strength in rest and change of climate. They elected the Rev. Cyrus Bartol, — a choice which was a source of great and unmingled happiness to the senior pastor. Their united ministry was "without a cloud." The Rev. Mr. Bartol was ordained on the first of March, 1837.

On Tuesday, the thirtieth of May, 1837, Dr. Lowell, with Mrs. Lowell and their eldest daughter, sailed from New York for Europe in the packet ship "Sheridan." They landed in England on Friday, the twenty-third of June, and spent the first Sunday after their arrival in Liverpool.

After a visit to Chester, they passed through the beautiful scenery of North Wales to Holyhead, where they embarked for Ireland. In Dublin Dr. Lowell found an old friend and Edinburgh fellow-student in Dr. Armstrong, by whom he was "most affectionately welcomed," and whom he had the satisfaction of finding "a minister in high estimation." After visiting the Lakes of Killarney, the travellers returned, through Cork, Tipperary, and Kilkenny, to Dublin. They then journeyed northward, and after spending a little time very agreeably at Belfast, crossed over to Scotland. Their visit to Edinburgh was full of interest. Dr. Lowell found there old friends and fellow-students, with whom he renewed the ties of former days. Among those who gave him a cordial welcome were Dr. Lee, afterwards Principal of the

University, and Dr. Thomas Stewart Traill, Professor of Medical Jurisprudence, — "a learned, most agreeable, and most excellent man," Dr. Lowell writes. Dr. Traill was Mrs. Lowell's second cousin on her father's, and related to her on her mother's, side. It happened that there were then in Edinburgh, on some special occasion, a number of Traills from Orkney; and Dr. Traill invited them all to meet their foreign relatives at dinner.

A visit to Orkney had been planned by the travellers, and they now made it under very pleasant circumstances. The steamboat in which they took passage for Kirkwall carried likewise a large party of relatives with whom they had already made acquaintance. They had learned in Edinburgh that the only hotel was the house which had formerly been the winter home of the Traills of Westness; — the branch of the family to which Mrs. Lowell's grandfather belonged. This house was the scene of an interesting incident. Mrs. Lowell's only cousin-german, Mr. George Colebrooke Traill, who had passed a great part of his life in India, had just arrived in the home of his ancestors; and thus the two so nearly related, but hitherto so widely separated, found themselves at the same time, drawn by the same motives, within walls familiar through tradition to them both. Mr. Traill joined their party, and made with them some interesting excursions. They passed a day and night at Westness, the ancestral estate, on the Island of Rousay, in the hospitable house of Mrs. Lowell's second cousin, Mr. Traill of Westness and Woodwick. They found in Kirkwall many relatives of Mrs. Lowell, who gave them an affectionate welcome. From a second cousin on her father's side, Miss Ann Mackenzie, they heard some interesting particulars in regard to his mother, and to his brother, Mr. Graeme Spence, a man of science, distinguished as a nautical surveyor. Miss Mackenzie spoke of him as "the best man in the world." They left

Orkney for Aberdeen on the second of August, taking a regretful leave of the kind friends and kinsfolk, whom they felt they were never to see again. They passed several weeks in travelling through the Highlands, and then returned to Edinburgh for a second and longer visit.

A very pleasant incident of Dr. Lowell's travels in Scotland was his unexpected meeting with his old friend and fellow-student, Sir David Brewster, in the churchyard at Melrose.

In October we find them in England. On the tenth of that month they were at Keswick, where they had the pleasure of seeing Southey, with whom Dr. Lowell, as secretary of the Massachusetts Historical Society, had been in correspondence. He received them very warmly, and conversed with great animation on a variety of subjects, — theological, historical, political, and literary. He read to them, "with great feeling, some passages from an unfinished poem, the scene of which was laid in America. The passages he read were a description of the harbor of Boston, and of the scenery about our city; and an apostrophe of Leverett regarding the future of our country." Dr. Lowell referred to the mention made of Mrs. Lowell's uncle, Mr. Graeme Spence, in Southey's Life of Nelson. Mr. Southey took down the volume and read the account of Nelson's return in the "Medusa" from reconnoitring Boulogne, in 1801, when an invasion from France was apprehended in England. He had anchored off Harwich, and was desirous of proceeding to the Nore; but the violence of the wind made this impossible by the usual channel; no pilot would undertake the charge of the ship. Nelson applied to the maritime surveyor, Mr. Spence, who carried him safely through by a new passage. "When we left Mr. Southey," Miss Lowell wrote, "we felt as if we were parting from an old friend."

They arrived in London, where they were to pass the

winter, in time to see the entry of the young Queen into the City on her way to the banquet at the Guildhall. Dr. Lowell was present at very interesting debates in the House of Commons, where he heard Sir Robert Peel, Lord John Russell, Mr. Hume, Mr. Grote, Mr. Gladstone, and others, speak on the affairs of Canada. He heard Mr. Roebuck speak at the bar of the House as agent for the Assembly of Lower Canada. In the House of Lords he heard the Duke of Wellington, Lord Brougham, Lord Melbourne, and other distinguished speakers. He attended the meetings of scientific and other societies. He mentions in one of his letters a visit to the Hyde, the seat of Mr. John Disney, near Ingatestone, Essex. He had been invited by Mr. Disney to pass a day and a night there, in order to look over some papers of Hollis, the benefactor of Harvard. These papers were afterwards sent, through Dr. Lowell, to the Massachusetts Historical Society. He saw at the Hyde two pine-trees which had been planted by John Adams and Mrs. Adams when they were on a visit to Mr. Brand-Hollis. Mrs. Adams refers to the planting of these trees in a letter written in 1788 to Mr. Brand-Hollis.

They left England with the pleasantest impressions of English kindness and hospitality.

Entering France by the way of Boulogne, they arrived in Paris on the fifteenth of April, and left it on the twenty-fourth of May. Their time was fully occupied; for they had many friends there, and were "diligent sight-seers," Dr. Lowell wrote,—"at least as far as objects of art were concerned." Leaving France, they travelled through Belgium and Holland, enjoying the various objects of interest, and especially the galleries of paintings, public and private. They visited Hamburg and Lübeck, and at Travemünde embarked for Copenhagen. Here Dr. Lowell did not find himself a stranger. He was a member of the Society of Northern Antiquaries, and had been in

correspondence with its secretary, Professor Rafn, the distinguished archæologist, who in his turn was a member of the Massachusetts Historical Society, and who received him as an old friend. They all had great pleasure in seeing, under the guidance of its guardian, the zealous antiquary, Mr. Thomsen, the remarkable and well-arranged collections in the Royal Museum.

They made an interesting tour in Norway; then visited Sweden; embarked at Ystad for Greifswald, in Prussia; travelled in Germany and Switzerland; entered Italy by the pass of the Simplon, and arrived in Milan early in October, 1838. They passed six months in Italy; gave a month to Sicily; and then left it for Malta, on the way to Greece. Their visit to Athens was most interesting, the past and the present making equal claims; the one through memory and gratitude, the other through sympathy and hope.

At Constantinople they saw the Sultan Mahmoud borne on the Bosphorus to his last resting-place, attended by a train of funeral barges; and witnessed, in the first public appearance of his successor, Abdul Medjid, a truly Oriental pageant. "Only some of the descriptions of Eastern splendor in the Arabian Nights," they wrote, "can give an idea of the magnificence of the procession."

They left Constantinople for Smyrna, looking forward to Palestine. Dr. Lowell gave his people, after his return to Boston, a sketch of his journey through this country, where every name awakened thrilling associations, every step was on sacred ground: —

> The visions of childhood, the fond, but faint anticipations of mature life, have been realized. I have seen Jerusalem and all the hallowed spots around it; and as I remembered what eyes had gazed on that scene, what feet had trod that sacred soil, what lips had uttered there the words of peace and consolation, how was I overpowered by the emotions! What a crowd of holy recollections thronged upon my mind!

We had visited the scenes most rich in classic and historic lore. The plain of Marathon, the groves of Academus, Corinth, the fields of Troy, the Hellespont, Constantinople, — queen of the East, — Rhodes, and Cyprus had passed under our view. We had stood in the Forum at Rome, in the Acropolis at Athens, and, above all, on Mars Hill. But what was all this compared to the scene on which we were now permitted to look?

> "Those holy fields
> Over whose acres walked those blessed feet,
> Which eighteen hundred years ago were nailed
> For our advantage on the bitter cross."

They embarked at Beyrout for Alexandria, visited Cairo, went up the Nile; returning to Alexandria, embarked for Athens, where they had a second visit of a few days, while they waited for the steamer which was to take them to Trieste. They made a visit to Vienna, then passed over to Venice, which they had not seen on their first visit to Italy; went from Venice through Bologna to Florence; saw Genoa once more; and then, travelling northward, took the road to Paris. After some weeks there they made a last visit to England, and returned to their own country in the summer of 1840. Dr. Lowell preached on the occasion of his return a very interesting sermon, which had for its text: "I dwell among my own people."

In the summer of 1845, when forty years had passed since his first introduction to the society which was to hold so large a place in his life, he made a review of his ministry, taking for his text: "Thou shalt remember all the way which the Lord thy God led thee, these forty years." In this discourse he re-affirmed the principles he held on his first entrance into the sacred office, and by which he had been constantly governed. The following passage from the appendix to this sermon shows how faithfully were carried into effect the views and intentions he expressed when, standing for the last time in the old house of worship, he traced the future of that which was to replace it and to continue its tradition: —

The minister of the West Church (now the senior minister) is a Congregationalist as it respects the outworks of the house of God, but belongs to no sect as it regards the doctrines of theology, nor has any exclusiveness as it regards his Congregationalism. The Quaker, the Presbyterian, the Protestant Episcopalian, the Baptist, and the Methodist Episcopalian have all preached in this pulpit; and all except the first in the usual Sabbath exercises. It is among the pleasant recollections of his ministry that it has been so. He certainly differs from his Unitarian brethren, as well as from others, on some important points, — to him, at least, important; but he admits in them the right of private judgment which he claims for himself, and he has esteemed himself favored in having had an affectionate intercourse of so many years with such good men and faithful, devoted ministers. He belongs neither to the Pastoral Association (Calvinistic), nor to the Unitarian Association; but he wishes well to both, in as far as they are adapted to promote the glory of God and the interests of pure and undefiled religion.

On the thirtieth of March, 1850, his beloved wife was taken from him by death.

In the autumn of 1851 Dr. Lowell was struck down by paralysis. His life was for some time in danger. When he was sufficiently restored to take account of his condition, it was to learn that his life as it had been — his energetic, laborious, beneficent life — was closed. He whose happiness had been in serving others must resign himself to an inactive, dependent existence. He was thenceforth never to know entire exemption from pain, and was subject, at intervals, to acute suffering. But the inward life was sustained from invisible sources. In the seclusion of pain and weakness he could still repeat with fervor: "In the multitude of my thoughts within me, Thy comforts delight my soul." When his friends were first admitted to see him, "he recounted," as one of them relates, "all the blessings and privileges, instead of the pains and privations, of his illness." His strong heart and firm will enabled him to accept every attainable alleviation. As the

gradual restoration of strength permitted, he gave himself regular occupation. He maintained his interest in public affairs and in whatever concerned the future of his country and of humanity. Although he could no longer visit his parishioners, he received them at his house. He was always desirous of having news of them, their children, and grandchildren.

It was his custom to address a letter to his people every year on the first of January, — the anniversary of his ordination. The last communication from him was read to them by Dr. Bartol on the first Sunday of January, 1861. It might seem that the summons to depart would have been waited for as the signal of release by one trammelled, enfeebled, and subject to constant suffering, as he was. But so entire was his acceptance of what was ordained for him, so warm were still his earthly affections, so strong the interest he felt in all that concerned those who were dear to him, that he may be said to have found enjoyment in life down to its latest day. In this last letter he can still say to his people: "I desire to bow with deep humility and fervent thankfulness before God, who has given me strength, amidst much weakness, to continue to this day." There almost seems to be in this letter to his people a consciousness that it was to be his last, so earnestly does he dwell upon what may be called the sum of his whole teaching, — love to God, and love to man. It concludes: "Love is of God; and he that dwelleth in love, dwelleth in God, and God in him."

When the end came, it was with the simple words, "I am going now," that he recognized its approach. On the morning of Sunday, the twentieth of January, at the hour when the bells were ringing for divine service, he passed from earth. With what emotions the news of this event was heard by his people, to whom it was made known from the pulpit on the same day, has been told by Charles Greeley Loring: —

His death, although, perhaps, at any time to have been anticipated from long declining health and recently increasing illness, came to them — as the death of the loved and venerated always comes — as a sudden and afflicting bereavement; and its touching and solemnizing influences, visible on every face and in every eye, gave peculiar pathos to the services which followed.

Its announcement at any time or in any place to so many whose hearts for many long years had been filled with gratitude, love, and veneration towards him, could not have failed to awaken deep emotion, and to call up many exciting remembrances; but there seemed to be a soothing beauty and harmony kindly ordained that the hour of his departure, and the time and place of the communication to his people, should be those in which their hearts had so often mingled in the outpouring of his own in adoration and praise, and in which they had been wont to listen to his earnest and affecting appeals to prepare them for the realms to which he had now ascended.

It was, indeed, a fitting close to a ministry so full of blessed influences, and enshrined in so many hallowed recollections, that the remembrance of his departure for heaven should be thus associated with the sacred place and house, so dear to him, of his faithful devotion to his Master's cause.

Thursday, the twenty-fourth of January, was appointed for the funeral solemnities; and the doors of the church were opened on that day not only to his parishioners and to his family, but to all for whom there was room.

It is not our minister or kinsman alone, — said Dr. Bartol in the address he delivered on this occasion, — that is loosed from these material ties. It is a brother minister too, with all the faithful clergy; a leader of conspicuous charity in the whole spiritually catholic fellowship; a member of bodies of learning and benevolence; a classmate or associate of honorable men not of our ordinary congregation; long an officer in the college of which he was a graduate; a noble citizen and good man, as well as certainly true priest; a lover of mankind and defender of humanity in the low and down-trodden against all oppression.

Therefore, in the name and as the organ of this society, let me say to all those who visit us on this occasion, we love you

for honoring our endeared, anciently chosen, and now sainted guide. From other churches and various denominations we hail your advent to bow over the hearse of him who was of no sect. Salutation and benediction, in his behalf, to those who sit in fellowship with the usual occupants of these pews; to those who have waited on his bier; to those most near to being contemporaries through his career; and to those who take part in this final service.

Of the peculiar appropriateness of the West Church as the scene of these observances, Dr. Bartol said: —

The body of our venerated pastor should be buried from the place of prayer and praise which he made the spiritual home of thousands that hung, from generation to generation, on the words of his lips.

Yes, it is well that the ashes, once so animated and ardent with emotion in this divine service, should have an hour's silent repose to-day beneath the roof that for scores of years, from its first erection, reverberated the eloquence which seemed to belong no more truly to his inspired nature than to the very composition of his clay; for his was one of the rarest organizations, for comeliness of proportion, grandeur of mien, emphatic utterance and penetrating look that it ever pleased the Almighty to fashion.

There are portraits and miniatures of Charles Lowell, but there is no likeness of him. When the image in the memory places itself beside the least imperfect of these, the difference is found greater than the resemblance.

Charles Lowell was a member of the Massachusetts Bible Society; of the Massachusetts Congregational Charitable Society; of the Society for the Propagation of the Gospel among the Indians and Others; of the Society for the Promotion of Theological Knowledge at Harvard College; of the Evangelical Missionary Society; of the Massachusetts Humane Society; of the Massachusetts Peace Society; of the Prison Discipline Society; of the American Antiquarian Society; of the Massachusetts Historical Society, of which — elected a member in 1815 — he was

recording secretary from 1818 to 1833, and corresponding secretary from 1833 to 1849. He was on the publishing committee for several of the volumes of that society's Collections. He resigned his membership when his health no longer permitted him to attend the stated meetings; but in 1859 he was unanimously elected a resident member, and by a special vote of the society his name was inserted in the list of members in the place it held at his first election. He was made an honorary member of the New England Historic Genealogical Society January 15, 1847. He was a member, — one of the founders, — of the Society of Northern Antiquaries, Copenhagen. He was a corresponding member of the Archæological Society of Athens. He received from Harvard College the degree of Doctor of Divinity in 1823.

Dr. Lowell had six children, — Charles Russell, born October 30, 1807; Rebecca Russell, born January 17, 1809; Mary Traill Spence, born December 3, 1810; William Keith Spence, born September 23, 1813, died February 12, 1823; Robert Traill Spence, born October 8, 1816; James Russell, born February 22, 1819.

Dr. Lowell's published writings are: —

The Characteristics of a Good Soldier: a sermon preached at the annual Artillery Election, in 1810.

The Goodness of God should lead to Repentance: a sermon preached at the State Prison, 1812.

Sermon preached before the Society for Promoting Christian Knowledge, Piety, and Charity, 1816.

Sermon after the execution of H. P. S. Davis, 1817.

Sermon before the Society for Propagating the Gospel among the Indians, 1820.

Retrospection: a sermon containing the history of the West Church, 1820.

Ministerial Fidelity: a sermon preached at an ordination in Bridgewater, 1821.

The Duty and Responsibility of a Christian Minister: a sermon preached at an ordination in Boston, 1825.

The Christian Spirit: a sermon preached at an ordination in Kennebunk, 1820.

The Name of Christian the only Appropriate Name for Believers in Christ: a sermon preached at the dedication of a church in Cambridge, 1827.

The Trinitarian Controversy; "No man knoweth who the Son is but the Father:" a sermon preached at an ordination in Dennis, 1828.

Union in Sentiment among Christians not essential to Peace: a sermon preached at the dedication of a church in Natick, 1828.

Theology, and not Religion, the Source of Division and Strife in the Christian Church: a sermon preached at an ordination in Stowe, 1829.

Sermon preached at the dedication of a church in Milton, 1829.

The Wisdom and Goodness of God in appointing Men, and not Angels, to the Christian Ministry: a sermon preached at an ordination in Berlin, 1830.

Men accountable only to God for their Religious Opinions: a sermon preached at an ordination in Lowell, 1830.

The World passeth away: a sermon preached in the West Church at the end of twenty-five years from his settlement, 1831.

Gospel Preaching: a sermon preached at an ordination in Newburyport, 1831.

Discourse delivered in the West Church, Boston, 1845.

A volume containing fifteen of his Occasional Sermons, and a letter on Education in Greece, was published in 1855. Another volume, bearing the title, Sermons, chiefly Practical, was published the same year.

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